

FAMILY RELIGION



RECOMMENDED

BV
4526
D63
1857
GTU
Storage

LIBRARY

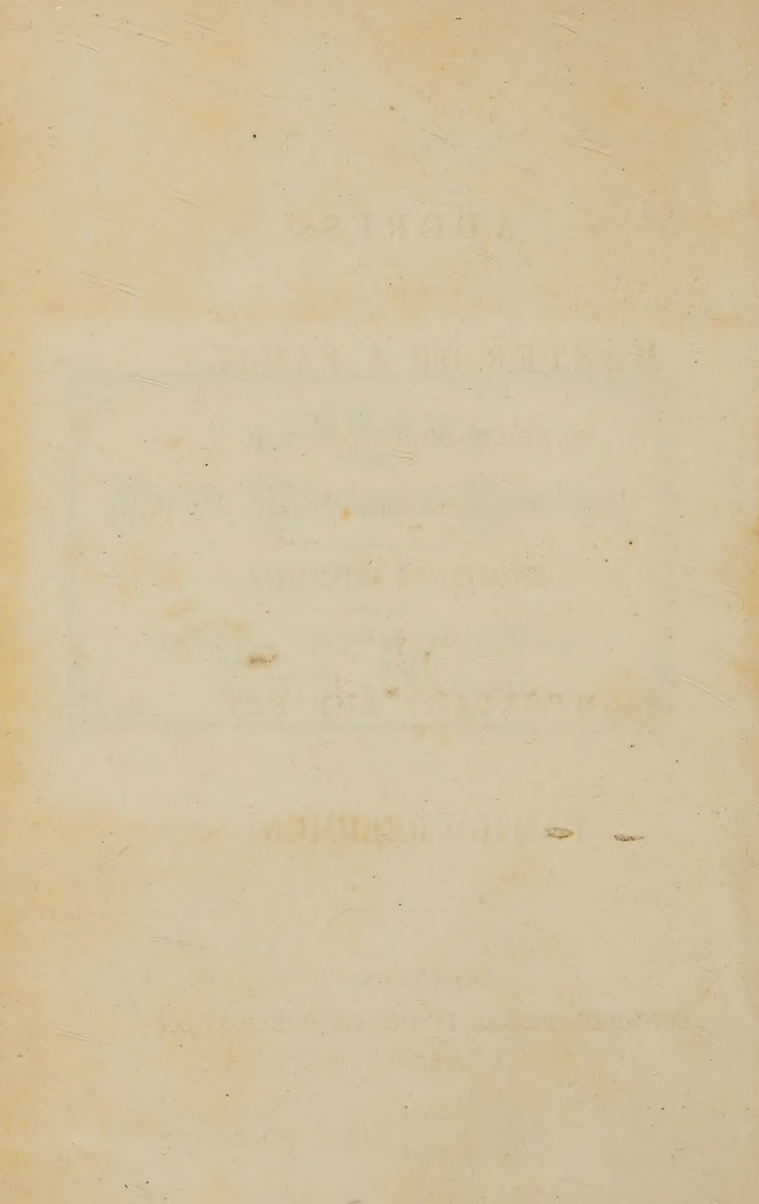
Pacific Theological Seminary.

No. 481

Presented by

Prof. Moore.

as May 9



AN
ADDRESS
TO THE
MASTER OF A FAMILY:
BY PHILIP DODDRIDGE, D. D.;
WITH OTHER
APPROPRIATE ARTICLES
ON THE
IMPORTANT SUBJECT
OF
FAMILY RELIGION.

BOSTON:
CONGREGATIONAL BOARD OF PUBLICATION.
1857.

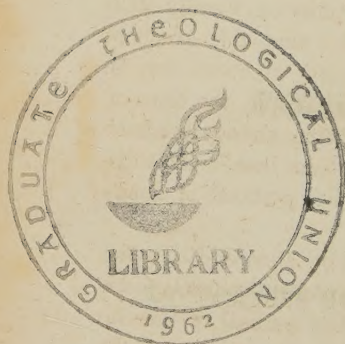
BV

4526

D63

1857

~~W T 3~~
~~D 661~~



PREFACE.

THE HON. SAMUEL PHILLIPS, LL. D., of Andover, in the year 1801, "wishing to contribute to the promotion of Christian knowledge and piety, a part of the substance wherewith God had blessed him," made provision, by a legacy to the Trustees of Phillips Academy, in trust, for the perpetual distribution of religious books, a number of which he named as a specimen of the kind of books he wished to distribute. Among these was "the Address of Dr. Doddridge to the Master of a Family on Family Religion." He expressly provided that this excellent Address "be given to every young man who may be about to enter into the family state, in the town of Andover, and to such others, being already heads of families, as the Trustees shall deem best." This distinguished man felt deeply the importance of family religion.

In his interesting Memoir, by Rev. J. L. Taylor, recently published, are found excellent counsels to his son on the same subject. The perusal of this instructive and valuable Memoir has suggested the

thought of republishing this Address to the Master of a Family. And, to make it more complete and useful to families, it was deemed desirable to append some other articles relative to the same duty,—a duty, dictated alike by the teachings of scripture and the principles of natural religion,—a duty, the observance or neglect of which is always coincident with the existence or absence of vital religion in a community. For, where there is not family religion, there is not religion in society; and where religion is exerting its legitimate influence in the family, its power will be seen and felt in the community. For as are families so is society, which is made up of a collection of families. If each family is truly religious, the community which they constitute will be equally religious. If each and every family should be careful to walk in the way of God's Commandments, aiming to exhibit the excellency and influence of a pure Christian household, the community and Commonwealth would be full of whatsoever is lovely and of good report.

While recognizing distinctly, and seeking to foster the comprehensive claims of religion throughout the entire circle of the family life, in all relations, and as the controlling spirit of all aims and endeavors,—so that with every member of the family, the entire character, the daily speech, conduct, cares, sorrows, and joys, shall be transfigured with its light,—a special prominence should be given to that service in which all

these religious promptings are fitly concentrated, *the daily family worship.*

We are dependent creatures, and it becomes the duty and the privilege of every individual to pray unto God, from whom cometh every good and perfect gift. And the same considerations which make it a duty and a privilege for an individual to pray, make it the duty of a family. Moreover, the family relation and wants strengthen the obligations to pray. Here there is a felt community of wants, difficulties, trials, and enjoyments, in which all the members sympathize. They are exposed to the same trials and afflictions, and need the same faith and consolations. They are alike sojourners here, and travelling to a future home, and need the same wisdom to guide and hope to cheer them on their way. They live together for a season, and hope to meet again together, a family in heaven; how important, then, is family prayer, in which the members acknowledge their common dependence and obligation, and supplicate the blessings, and especially the spiritual blessings, which they severally need. And what more reasonable, natural, and delightful service than this of meeting together around the family altar, morning and evening, to commit themselves and their way unto the Lord. It alike commands respect and confidence for the head of the family, strengthens the bonds of filial and fraternal affection, and at the same time secures the favor and blessing of Him, who, in

wisdom and love, constituted the family relation, and promised his benediction upon all the households that call upon his name.

We have appended to this volume a few forms of prayer for families, for the aid of those who plead inability or natural reluctance to engage in this duty, and for those who are just beginning in this exercise. While we would not recommend the general use of forms, we would not object to it in all circumstances. These forms may serve as useful helps to those inexperienced and naturally diffident, and also to furnish varied and appropriate expressions to all. We would not have these forms supersede extemporary prayer, but would hope they may furnish such material as may benefit even those who do not use forms, and enable those who now feel the necessity of them, ere long, to dispense with their use.

The Congregational Board of Publication, in issuing this little volume, gratefully connect with it not only the sanction of Judge Phillips' honored name, but the acknowledgment of their indebtedness to the Trustees of his Fund, for this means of promoting a cause so dear to him, and which he so well advocated and sustained by word and deed. May it promote religion in and through the community, by calling the especial attention of families to their obligations to acknowledge God, morning and evening, in their households, as well as to honor and serve him in all their intercourse with the world. Let them remember that Abraham was commended for his observance

of family religion, — that Eli was punished for not religiously training and ruling his family, — that Joshua resolved that, as for him and his house, he would serve the Lord, — that Job, David, and Daniel were constant in the practice of the various duties of family religion, — that our Lord and his Apostles also joined in domestic prayer; and, moreover, that there is a fearful malediction pronounced against all those families that call not on the name of the Lord.

With these views of the importance and the blessings of Family Religion, this little volume is sent forth, in the hope that it may find its way to a great multitude of families, and prove the means of promoting their religious faithfulness in every relation of life.

Boston, March, 1857.

CONTENTS.

	PAGE
I. PREFACE.....	3-7
II. ADDRESS TO THE MASTER OF A FAMILY....	9-51
III. LETTER OF LIEUT.-GOVERNOR PHILLIPS TO HIS SON.....	52-60
IV. DIRECTIONS FOR MAINTAINING CONTINUAL COMMUNION WITH GOD.....	63-90
V. FAMILY PRAYERS.....	91-120

A
PLAIN AND SERIOUS ADDRESS
TO THE
MASTER OF A FAMILY.

SIR,—

You may easily apprehend, that the many interruptions to which personal visits are liable, make it difficult for ministers to find a convenient time, in which they may apply themselves suitably and largely to those committed to their care ; or, at least, if they resolve to do it, will necessarily make their progress through large congregations very slow. I therefore take this method of visiting you while alone, and of addressing you on the very important subject of FAMILY RELIGION. For your own sake, and the sake of those dearest to you, I entreat you to give me a calm, attentive hearing. And I would particularly desire, that if

it be by any means practicable (as with a little contrivance and resolution I hope it may), you would secure one hour on the morning of the Lord's day after you receive it, not merely to run over this letter in a cursory manner, but deliberately to weigh and consider it, and to come to some determination, as in the sight of God, that you will, or that you will not, comply with the petition which it brings; if I may not rather say, with the demand which in his name it makes upon you.

As I purpose to deliver it to every master of a family under my stated care, or to every mistress where there is no master (that no offence of any kind may be taken, which it is in my power to prevent), I know it will come to many, who have long been exemplary for their diligence and zeal in the duties I am recommending; to many, whom their own experience hath instructed in the pleasures and advantages which flow from them; an experience, which will enforce them more effectually than any thing which it is possible for me to say. Such will, I hope, by what they read, be confirmed in pursuing the good resolution they have taken, and the good customs they have formed; and will also be excited more

earnestly to endeavor to contribute towards introducing the like into other families over which they have any influence, and especially into those which may branch out from their own, by the settlement of children or servants. In this view, as well as to awaken their thankfulness to divine grace, which hath inclined them to the discharge of their duty in so great, yet so frequently neglected, an article of it, I hope the heads of praying families will not peruse this letter in vain. But it is intended as an address to those who have hitherto lived in the omission of it. And if there were but one such master of a family under my care, I would gladly submit to the labor in which I am now engaging for his sake alone. To such, therefore, I now turn myself; and O that divine grace might engage every one of such a character to hear me with attention, and might enforce upon his conscience the weight of reasons, the evidence of which the lowest may receive, and to which it is impossible that the highest should find any thing solid to object!

O, my dear friend, whoever you are (for I know no one under my care to whom I may not address that appellation), give me leave to

tell you plainly, that while I write this, I have that awakening scripture in my view : “ Pour out thy fury upon the heathen that know thee not, and upon THE FAMILIES THAT CALL NOT ON THY NAME” (Jer. x. 25). I appeal to you, as a man of ordinary sense and understanding (as it needs no more), to judge whether this do not strongly imply that it may be taken for granted, every family which is not a heathen family, which is not quite ignorant of the living and true God, will call upon his name. Well may it then pain my heart, to think that there should be a professedly Christian family whom this dreadful character suits. Well may it pain my heart, to think of the divine fury which may be poured out on the heads and on the members of it ; and well may it make me desirous to do my utmost to secure you and yours from every appearance, from every possibility of such danger. Excuse the earnestness with which I may address you. I really fear, lest, while you delay, the fire of the divine displeasure should fall upon you (Gen. xix. 16, 17) ; and, as I adore the patience of God in having thus long suspended the storm, I am anxious about every hour’s delay, lest it should fall the heavier.

I will, therefore, as plainly and seriously as I can, endeavor to convince you of your duty, if, peradventure, you are not already secretly convinced of it; as truly I believe, most, who neglect it, under the regular administration of gospel ordinances, are. I will then touch on a few of those objections, which have been pleaded to excuse, in some degree, so shameful an omission. And this will naturally lead me to conclude with a few hints, which may serve by way of direction, for the proper introduction and discharge of the services to which I am endeavoring to engage you.

I mean not to handle the subject at large, which would afford abundant matter for a considerable volume; as, indeed, several volumes have been written upon it, by divines of different denominations, who, however various in other opinions, agree here; as what intelligent Christians can disagree? But I mean to suggest a few plain things, which, it is evident, you have not sufficiently considered, and which, if duly weighed, may, by the blessing of God, answer my present purpose.

Now the arguments I shall propose will be such, that if you will not regard them, little is to be hoped from any other: for surely the

mind of man can discover none of greater and more universal importance; though I readily acknowledge, that many others might enforce them with greater energy and address. Yet if the desire, the most earnest desire of succeeding, can add any of the proper arts of persuasion, they will not be wanting here. And I would fain speak, as one who considers how much of the glory of God, how much of your own happiness, and that of your dear children, for time and eternity, depends on the success of what I am now to lay before you.

What I desire and entreat of you, is, that you would honor and acknowledge God in your families, by calling them together every day, to hear some part of his word read to them, and to offer, for a few minutes at least, your united confessions, prayers, and praises to him. And is this a cause, that should need to be pleaded at large by a great variety of united motives? Truly the petition seems so reasonable, and a compliance with it from one who has not quite renounced religion might seem so natural, that one would think the bare proposing it might suffice. Yet experience tells us, it is much otherwise. This letter will come into the hands of some, who, though they

maintain a public profession of religion, have been again and again exhorted to it in vain, and that, perhaps, for succeeding years. I might say a great deal to upbraid such, and especially on account of this neglect; but I rather choose to entreat to the future performance of the duty; humbly hoping, that, criminal as former negligence has been, a gracious God will mercifully forgive it, to those who repent and desire to reform.

And O, that I could engage you to this, by representing in the plainest, kindest, and most affectionate manner, the reasonableness and advantage of this duty! For if it be reasonable, if it be evidently advantageous, there are numberless general precepts of scripture, which must comprehend and enforce it, if it were less immediately supported than it is by particular passages: which yet, as I shall presently show, do many of them strongly recommend it to us.

Consider, Sir, for I address myself to every particular person, seriously consider the apparent reasonableness of Family Religion. Must not your consciences presently tell you it is fit that persons who receive so many mercies together, should acknowledge them together? Can you in your own mind be satisfied, that

you and your nearest relatives should pay no joint homage to that God who hath set you in your family, and who hath given to you, and to the several members of it, so many domestic enjoyments? Your Creator and theirs, your Preserver and theirs, your daily Benefactor and theirs? Can it be right, if you have any sense of these things, each of you in your own hearts, that the sense of them should be concealed and smothered there, and that you should never join in your grateful acknowledgments to him? Can you imagine it reasonable, that when you have constant dependence upon him for so many mercies, without the concurrence of which your family would be a scene of misery, you should never present yourselves together in his presence, to ask them at his hand? Upon what principles is public worship to be recommended and urged, if not by such as have their proportionable weight here?

· Indeed, the force of these considerations hath not only been known and acknowledged by the people of God in all ages; we have not only Noah and Abraham, Joshua and David, Job and Daniel, each under a much darker dispensation than ours, as examples of it; but

we may venture to say, that wherever there has been a profession of any kind of religion, it has been brought into private houses as well as public temples. The poor heathens, as we certainly know from the remaining monuments of them, had their *Lares* and their *Penates*, which were household images, some of them in private chapels, and others about the common hearth, where the family used to worship them by frequent prayers and sacrifices. And the brass, and wood, and stone, of which they consisted, shall (as it were) cry out against you, shall rise up against you and condemn you, if, while you call yourselves the worshippers of the one living and eternal God, and boast in the revelation you have received by his prophets and by his Son, you presume to omit an homage, which the stupid worshippers of such vanities as these failed not to present to them, while they called them their gods. Be persuaded, then, I beseech you, to be consistent in your conduct. Either give up all pretences to religion, or maintain a steady and uniform regard to it, at home as well as abroad, in the family as well as in the closet or at church.

But the reasonableness of this duty, and the

obligations which bind you in conscience to the practice of it, will farther appear, if you consider the many advantages which will, by the divine blessing, attend a proper discharge of it. And here I would more particularly represent the good influence, which family devotions are likely to have upon the young persons committed to your care; upon your own hearts; and upon the advancement of a general reformation and the propagation of religion to those that are yet unborn.

Consider, in the first place, what is most obvious, the happy influence which the duty I am recommending might have upon the young members of your family, the children and servants committed to your care. For I now consider you, as a parent and a master. The father of a family, is a phrase, that comprehends both these relations; and, with great propriety, as humanity obliges us to endeavor to take a parental care of all under our roof. And indeed, —

You ought to consider your servants, in this view, with a tender regard. They are, probably, in the flower of life, for that is the age which is commonly spent in service. And you should recollect how possible it is, that

this may be, if rightly improved, the best opportunity their whole life may afford them for learning religion, and being brought under the power of it. If your servants are already instructed in it, by being brought up in families where these duties have been maintained, let them not, if they should finally miscarry, have cause to impute it to you, and to testify before God in the day of their condemnation, "That it was under your roof that they learnt the neglect and forgetfulness of God, and of all that their pious parents, perhaps, in a much inferior station of life to you, had in earlier days been attempting to teach them; to teach them in moments taken from labor, or from repose almost necessary for their subsistence."

On the other hand, if they came to you quite ignorant of religion (as, if they come from prayerless families, it is very probable that they do), have compassion upon them, I entreat you, and endeavor to give them those advantages which they never yet had; and which, it is too probable, as things are generally managed, they never will have, if you will not afford them. But I would especially, if I might be allowed to borrow the pathetic words of Job, "entreat you by the children of your

own body" (Job xix. 17). I would now, as it were, present them all before you, and beseech you, by all the bowels of parental affection (which I have myself so strongly felt), that to all the other tokens of tenderness and love, you would not refuse to add this, without which many of the rest may be worse than in vain.

Give me leave to plead with you, as the instruments of introducing them into being. O remember, it is, indeed, a debased and corrupted nature you have conveyed to them. Consider that the world, into which you have been the means of bringing them, is a place in which they are surrounded with many temptations, and in which, as they advance in life, they must expect many more ; so that, in plain terms, it is on the whole much to be feared, that they will perish in their ignorance and forgetfulness of God, if they do not learn from you to love and serve him. For how can it be expected that they should learn this at all, if you give them no advantages for receiving and practising the lesson at home ?

And let me further urge and entreat you to remember that these dear children, whose tender ages and, perhaps, amiable forms and dis-

positions, might attract the affection and solicitude of strangers, are committed to your especial and immediate care by God their creator. And he has made them thus dependent upon you, and others that have, in their infancy and childhood, the care of them, that there might be hereafter a better opportunity of forming their minds, and of influencing them to a right temper and conduct. And can this by any means be effectually done, if you do not at proper times call them together, to attend to the instructions of the word of God, and to join in solemn prayers and supplications to him? At least, is it possible it should be done any other way with equal advantage, if this be not added to the rest?

Family worship is a most proper way of teaching children religion, as you teach them language, by insensible degrees; a little one day and a little another; for to them "line must be upon line, and precept upon precept." They may learn to conceive aright of the divine perfections, when they hear you daily acknowledging and adoring them; their hearts may be early touched with pious remorse for sin, when they hear your confessions poured out before God; they will know what mercies

they are to ask for themselves, by observing what turn your petitions take; your intercessions may diffuse into their minds a spirit of love to mankind, a concern for the interest of the church, and of their country; and, what is not, I think, by any means to be neglected, sentiments of loyalty towards the officers of government, when they hear you daily invoking the divine blessing upon them; and your solemn thanksgivings for the bounties of providence, and for benefits of a spiritual nature, may affect their hearts with those gracious impressions towards the gracious Author of all, which may excite in their little breasts love to him, the most noble and genuine principle of all true and acceptable religion. Thus they may become Christians by insensible degrees, and grow in the knowledge and love of the truth, as they do in stature.

By observing your reverent and solemn deportment (as reverent and solemn, I hope, it will always at such seasons be), they may get some notion of an invisible Being, before they are of age to understand the definition of the term God; and may feel their minds secretly impressed with an humble awe and veneration, before they can explain to you their sense of it.

And whatever instructions you give them concerning his nature and his will, and the way of obtaining his favor by Jesus Christ, all your admonitions relating to the importance of that invisible world we are going to, and the necessary preparation for it, will be greatly illustrated by the tenor of your daily devotions, as well as by those excellent lessons which the word of God, when solemnly read to them morning and evening, will afford. Nor is it by any means to be forgotten, that, while they hear themselves, and their own concerns, mentioned before God in prayer, while they hear you earnestly pleading for the divine blessing upon them (especially if it be in expressions wisely varied, as some particular occurrences in their lives and in yours may require), it may very probably be a means of moving their impressible hearts; as it may powerfully convince them of your deep and tender concern for their good, and may add great weight to the instructions you may address to them; so that it may appear, even "while you are praying for them, that God hears" (Isa. LXV. 24). And, indeed, I have known some instances of excellent persons, who have dated their conversion to God, even after they had begun visibly to degene-

rate, from the prayers, from the serious and pathetic prayers, which they have heard their pious fathers, perhaps I might add their pious mothers, presenting before God on their account.

Indeed, were this duty properly attended to, it might be expected that all Christian families would, according to their respective sizes and circumstances, become nurseries of piety; and you would see in the most convincing view the wisdom of Providence, in making human infants so much more dependent on their parents, and so much more incapable to shift for themselves, than the offspring of inferior creatures are.

Let me then entreat you, my dear friend, to look on your children the very next time you see them, and ask your own heart how you can answer it to God, and to them, that you deprive them of such advantages as these? Advantages, without which, it is to be feared, your care of them in other respects will turn to but little account, should they be ever so prosperous in life. For what is prosperity in life without the knowledge, and fear, and love of God? What, but the poison of the soul, which swells and kills it? What, but the

means of making it more certainly, more deeply, more intolerably miserable; when all its transient and empty amusements are passed away, "like a dream when one awaketh?" Psa. LXXIII. 20. In short, not to mention the happy influence it may have on their temporal affairs, by drawing down the divine blessing, and by forming their minds to those virtues which pave the way to wealth and reputation, health and contentment, which make no enemies, and attract many friends; it is, with respect to the eternal world, the greatest cruelty to your children thus to neglect giving them those advantages, which no other cares in education itself exclusive of these can afford; and it is impossible you should ever be able to give them any other equivalent. If you do your duty in this respect, they will have reason to bless you living and dying; and if you neglect it, take care that you and they come not, in consequence of that neglect, into a world, where (horrid as the thought may now seem) you will forever be cursing each other. And thus I am fallen insensibly, because so naturally, from what I was saying of the concern and interest of those under your care, to your

own, so far as it may be distinguished from theirs.

Let me therefore press you to consider, how much your own interest is concerned in the matter; the whole of your interest, both spiritual and temporal.

Your spiritual interest is infinitely the greatest, and therefore I will begin with that. And here let me seriously ask you, do you not need those advantages for religion, which the performances of family duty will give you, added to those of a more secret and a more public nature, if peradventure they are regarded by you? These instructions, these adorations, these confessions, these supplications, these intercessions, these thanksgivings, which may be so useful to your children and servants, may they not be useful to yourselves? May not your own hearts have some peculiar advantage for being impressed, when you are the mouth of others in these domestic devotions, beyond what, in a private station of life, it is otherwise possible you should have? O, these lessons of religion to your own souls, every morning and every evening, might be (if I may be allowed the expression) either the seed or foretaste of salvation to you. Nay, the remoter influence they

may have on your conduct, in other respects, and at other times, when considered merely in the general as religious exercises performed by you in your family, is to be recollected as an argument of vast importance.

A sense of common decency would engage you, if you pray with your family, to avoid a great many evils, which would appear doubly evil in a father or a master who kept up such religious exercises in his house. I will not now, Sir, speak of yourself, for I would not offend by supposing any thing grossly bad of you. But do you imagine, that, if reading the scripture and family prayer were introduced into the houses of some of your neighbors, drunkenness and lewdness, and cursing and swearing, and profaning the Lord's day, would not, like so many evil demons, be quickly driven out? The master of the family would not for shame indulge them, if he had nothing more than the form of duty kept up; and his reformation, though only external, and at first on a kind of constraint, would carry with it the reformation of many more, who have such a dependence on his favor as they would not sacrifice, though by a madness very prevalent among the children of men they can venture to sacrifice their souls to every trifle.

And may it not, perhaps, be your more immediate concern, to recollect that if you prayed with your family, you would yourself be more careful to “abstain from all appearance of evil?” 1 Thess. v. 22. You would find out a way to suppress that turbulency of passion, which may now be ready to break out before you are aware, and other imprudences, in which your own heart would check you by saying, “Does this become one, that is by and by to kneel down with his domestics, his children and servants, and adore God with them, and pray against every thing which displeases God, and makes us unfit for the heavenly world?” I will not say this will cure every thing that is wrong; but, I believe, you are already persuaded, it would often have a very good influence. And, I fear, it is the secret desire of indulging some irregularities without such a restraint, that, infamous as such a victory is, hath driven out family prayer from several houses where it was once maintained, and hath excluded it from others. But if you have any secret disinclination of heart arising against it in this view, it becomes you seriously to take the alarm; for, to speak plainly, I have hardly known a blacker symptom of damnation, than

a fear of being restrained in the commission of sin.

After this, it may seem a matter of smaller importance, to urge the good influence which a proper discharge of family duty may have upon your own temporal affairs ; both by restraining you from many evils, and engaging you to a proper conduct yourself, and also by impressing your children and servants with a sense of religion. And it is certain, the more careful they are of their duty to God, the more likely they will be to perform their duty to you. Nor can any thing strengthen your natural authority among them more, than your presiding in such solemnities, if supported by a suitable conduct. But, I would hope, nobler motives will have a superior weight. And, therefore, waiving this topic, I entreat you as the last argument, to consider, —

The influence it may have on a general reformation and on the propagation of religion to those who are yet unborn. You ought to consider every child and servant in your family as one who may be a source, not only of life, but (in some degree) of character and happiness, to those who are hereafter to arise into being ; yea, whose conduct may in part affect

those that are to descend from them in the following generation. If they grow up, while under your eye, ignorant of religion, they will certainly be much less capable of teaching it to others; for these are the years of discipline, and, if they be neglected now, there is little probability of their receiving after instruction. Nor is this all the evil consequence; for this is highly probable, that they will think themselves authorized by your example to a like negligence, and so you may entail heathenism, under disregarded Christian forms, on your descendants and theirs in ages to come. Whereas, your diligence and zeal might be remembered and imitated by them, perhaps, when you are in your grave; and the stock which they first received from you, might with rich improvements be communicated to great numbers, so that one generation after another might learn to fear and serve the Lord. On the whole, God only knows what a church may arise from one godly family, what a harvest may spring up from a single seed; and, on the other hand, it is impossible to say how many souls may at length perish by the treacherous neglect of a single person, and, to speak plainly, by your own.

These, Sir, are the arguments I had to plead with you, and which I have selected out of many more: and now, give me leave seriously to ask you, as in the presence of God, whether there be not, on the whole, an unanswerable force in them? And if there be, what follows, but that you immediately yield to that force, and set up family worship this very day. For, methinks, I would hardly thank you for a resolution to do it to-morrow, so little do I expect from that resolution. How can you excuse yourself in the continued omission? Bring the matter before God. He will be the final judge of it; and, if you cannot debate the question as in his presence, it is a sign of a bad cause; and of a bad heart, too, which is conscious of the badness of the cause, and yet will not give it up, nor comply with a duty, of your obligations to which you are secretly convinced, and yet in effect say, "I will go on in this sin, and venture the consequence." O, it is a dreadful venture, and will be found, in effect, "provoking the Lord to jealousy, as if you were stronger than he" (1 Cor. x. 22).

But, perhaps, there may arise in your mind some objections, which may, in some degree, break the force of this conviction, and which,

in that view, it may be expedient for me to discuss a little, before I dismiss the subject and close my address to you. You may, perhaps, be ready to object, —

1. “That family prayer is not in so many words commanded in scripture; and, therefore, however expedient in some cases, it cannot be so universal and so important a duty as we represent it.”

I answer, plainly, that it is strongly recommended in scripture, and consequently commanded; as there are precepts which plainly include, though they do not particularly express it. And I appeal to yourself in this matter. When God is represented as giving this reason to his angels for a particular favor to be bestowed on Abraham, because he knew that “he would command his children and household to keep the way of the Lord, that he might obtain the blessing promised” (Gen. xviii. 19), did he not intend to declare his approbation of the care he took to support religion in his family? And can it be supported in a total neglect of prayer? Again, do you not, in your conscience, think that the spirit of God meant that we should take Joshua for an example, when he tells us that he resolved,

and publicly declared the resolution, "that he and his house would serve the Lord" (Josh. xxiv. 15); which must express a religious care of his family, too? Do you not believe that this blessed spirit meant it as a commendation of Job, that he "offered sacrifices for all his children" (Job i. 5), sacrifices undoubtedly attended with prayers; when he feared lest the gayety of their hearts in their successive feasting might have betrayed them into some moral evil? And was it not to do an honor to David that the scripture informs us that he "went home to bless his household" (2 Sam. vi. 20); that is, to perform some solemn act of domestic worship, when he had been spending the whole day in public devotions? What think you of the example of Daniel, who "prayed in his house, with his windows open towards Jerusalem" (Dan. vi. 10); and would rather run the risk of being cast into the den of lions, and being torn in pieces by those cruel beasts, than he would either omit or conceal it? And do you think that, when our blessed Lord, whose whole life was employed in religious services, so frequently took his disciples apart to pray with them, that he did not intend this as an example to us, of praying with those under

our special care, or, in other words, with the members of our own family, who are most immediately so? Or can you, by any imaginable artifice, delude yourself so far as to think, that, when we are solemnly charged and commanded to pray "with all prayer and supplication" (Eph. vi. 18), this kind of prayer is not included in that apostolical injunction?

On the whole, the question lies in a very little room. Have I proved, by what I have said before, that family prayer is a reasonable thing? That it has a tendency to promote the honor of God, and the interest of religion, and your own salvation, with that of those who are committed to your care? If you are really convinced of this, then all the general precepts which require the love of God and your neighbor, all that recommend a regard to the interest of Christ, and a concern for our own everlasting happiness, bind it in this connection as certainly upon us, as if it had been commanded in words as express as those in which we are required "to enter into our closets, and there to pray to our Father which is in secret" (Matt. vi. 6).

And I will farther add, that, if the care of family religion be (as I suppose every man's

conscience will secretly testify that it is) a proper part of religious education, then all those many passages of Scripture which recommend this, must in all reason be understood as including that.* But, perhaps, you may be ready to plead, —

2. "That it is generally neglected."

Yet scarce can you have made or thought of this objection, but you will see, at the first glance, that this must turn upon yourself, rather than on the whole appear favorable to your cause. It is the reproach of our age, if it be, indeed, generally neglected. And if it be generally excluded from the families of the rich and the great (who too frequently set the fashion, where they are most apt to set it wrong), let it rather awaken a generous indignation in our breasts to think that it is so excluded. At least, let it awaken a holy zeal to exert ourselves so much the more, as it is certain that no association in vice can secure those that join in it: for it is expressly said, "though hand join in hand, the wicked shall

* This part of the argument is enforced with peculiar strength, by that great and excellent writer, Mr. Howe, in his Posthumous Sermons on the subject, which I earnestly recommend to every reader that can get an opportunity of perusing them.

not be unpunished" (Prov. xi. 21). So will your obedience be the more acceptable, in proportion to the degree in which it is singular. Were there not one praying family in the whole nation, in the whole world, methinks it should instigate you to the practice, rather than tempt you to the neglect, and you should press on, as ambitious of the glory of leading the way: for what could be a nobler object of ambition, than to be pointed out by the blessed God himself, as Job was; of whom He said, with a kind of triumph, "Hast thou considered my servant Job, that there is none like him in the land, or even on the earth?" (Job i. 8.) But, blessed be God, this supposed universal neglect is far from being the case. Let it however rejoice us, if God may say: "There are such and such families, distinguished from those in the neighborhood on this account; as prevalent as the neglect of family prayer is, they have the resolution to practise it, and, like my servant Daniel, fear not the reproach and contempt which profane and ungodly men may cast upon them, if they may but honor me, and engage my favor. I know them; I hearken and hear, and a book of remembrance is written before me for them that fear me, and

think on my name" (Mal. III. 16). Nor should you urge,—

3. "That you have so much business of another kind as not to be able to attend to this."

I might cut this objection short at once, by applying to your conscience, whether you have not time for many other things which you know to be of much less importance. How many hours in a week do you find for amusement, while you have none for devotion in your family? And do you, indeed, hold the blessing of God so very cheap, and think it a matter of so little importance, that you conclude your business must succeed the worse, if a few minutes were daily taken solemnly to seek it together? Let me rather admonish you, that the greater your business is, the more need you have to pray earnestly, that your hearts may not be engrossed by it. And I would beg leave further to remind you, that if your hurry of business were, indeed, so great as the objection supposes (which I believe is seldom the case), prudence alone might suggest that you should endeavor to contract it. For there are certain boundaries, beyond which a wise and faithful care cannot extend; and,

as an attempt to go beyond these boundaries has generally its foundation in avarice, it often has its end in poverty and ruin. But, if you were ever so secure of succeeding for this world, how dear might you and your children pay for that success, if all the blessed consequences of family religion, for time and for eternity, were to be given up as the price of that very small part of your gains, which is owing to the minutes you take from these exercises, that you may give them to the world? For you plainly perceive the question is only about them, and by no means about a strenuous application to the proper duties of your secular calling through the day. And if you will be rich upon such profane terms as are here supposed (for truly I can call them no better than profane), you will probably plunge yourself into final perdition, and may, in the mean time, “pierce yourself through with many sorrows” (1 Tim. vi. 9, 10); while religious families learn, by blessed experience, that the blessing of the Lord, which they are so often imploring together, “maketh rich, and addeth no sorrow with it” (Prov. x. 22); or that “a little with the fear of the Lord, is better than great treasure with that intermin-

gled trouble" (Prov. xv. 16), which, in the neglect of God, must necessarily be expected. But I conclude that yet more will be objecting,—

4. "That they want ability for a work of this kind."

To this I must in the first place reply, that, where the heart is rightly disposed, it does not require any uncommon abilities to discharge family worship in a decent and edifying manner. The heart of a wise and good man, in this respect, "teacheth his mouth, and addeth knowledge to his lips" (Prov. xvi. 23); and out of the fulness of it, when it is, indeed, full of pious affections, the mouth will naturally speak (Luke vi. 45). And if it speak naturally, and in the main properly, it is enough. There is no need at all of speaking elegantly. The plainest and simplest language, in addresses to the Majesty of heaven, appears to me far preferable to labored, pompous, and artificial expressions. Plain, short sentences, uttered just as they rise in the mind, will be best understood by them that join with you. And it should, on such occasions, be our endeavor to let ourselves down, as much as possible, to the understanding of the least and

meanest of them; and this will, in itself, be more pleasing to God, than any thing which should proceed from ostentation and parade.

I must also desire you to consider, how many helps you may easily procure. The scripture is a large and noble magazine of the most proper sentiments and most expressive language, which, if you will attend to with a becoming regard, will soon "furnish you for every good word and work," and most apparently for this. And, besides this, we have in our language a great variety of excellent forms of prayer, for families as well as for private persons;* which you may use, at least at first, with great profit. And, if it be too laborious to you to learn them by heart, or, if having learnt them, you dare not trust your memory, what should forbid your reading them reverently and devoutly? I hope I shall give no offence to any good Christian by saying, but

* I must beg leave, on this occasion, to mention and recommend two excellent collections of this kind, Jenks' Devotions, and the Family Prayer Book, printed for Mr. Waugh. Readers of almost every taste may find themselves suited by one or the other of these; and there are many admirably devout and judicious forms in both, which I should think every wise and good man might hear with pleasure and improvement, and to every clause of which he might put his most hearty Amen.

on this occasion I should offend my conscience by not saying, that I have long thought an irreconcilable aversion to forms of prayer, even of human composition, as vain a superstition as a passionate attachment to them. And, if any had rather that a family should be prayerless, than that a well-chosen form should be gravely and solemnly read in it, I think he judges as absurdly as if he would rather see them starving to death, than fed out of a dish whose materials or shape are disagreeable to him. The main thing is, that God be reverently and sincerely adored, that suitable blessings, temporal and spiritual, be sought from him for ourselves and others, and cordial thanksgivings returned to him for the various gifts of his continual bounty; and, if this be done, the circumstances of doing it, though I cannot think them quite indifferent, are comparatively of small importance. I know, by sure experience, in a great variety of instances, that it is very possible for Christians of no extraordinary genius, and with a very low education, to acquit themselves honorably in prayer without the assistance of forms; and they who at first need them may, and probably, if they seriously set about it, would soon,

outgrow that need. But, if they did not, God might be glorified, and families edified, by the continued use of such helps. And, on the whole, if it be indeed come to this, that you will rather sacrifice all the benefits of family prayer, than submit to the trouble of reading, or appointing another to read, a well-composed address, which, perhaps, with a small portion of scripture before it, might not take up one quarter of an hour's time; indeed, you must be condemned by God and your own conscience. In such a view, both must testify that it is neither want of leisure, nor want of ability, that prevents your discharging your duty, but a stupid indifference about it, or rather a wretched aversion to it; the natural consequence of which might, if a little reflected upon, be sufficient to throw the most careless and arrogant sinner into an awful alarm, if not a trembling consternation.

I apprehend that the most plausible objections have now been canvassed; for I suppose few will be so weak and cowardly as to plead,—

5. “That their domestics will not submit to the introduction of such orders as these.”

But, as this may be secretly thought of, where it would not be pleaded, especially

where these duties have unhappily been omitted when families were first formed, and in their most flexible and pliant state, I will bestow a few words on this head.

And here I must desire that you would not rashly conclude this to be the case with respect to your own. Do not think so unkindly of your domestics, if they be not extremely wicked indeed, as to imagine they would be secretly discontented with spending a little time daily in hearing the word of God, and being present at your domestic devotion; much less should you allow yourself to think, till it appears in fact, that they will have the arrogance openly to dispute so reasonable a determination as this. Perhaps, on the contrary, they are even now secretly wishing that God would put it into your heart to make the attempt, and thinking, with a kind of tender regret, "Why are we denied such a blessing, when the members of this and that family in the neighborhood are favored with it?"

But if it be, indeed, as you suppose, that they would think of it with a secret aversion, and come into it with apparent reluctance, if they can be induced to come into it at all, you would do well to reflect, whether this pro-

faneness and perverseness may not, in a great measure at least, be owing to that very neglect which I am now pressing you to reform? Which, if it be, it ought certainly to convince you, in the most powerful and effectual manner, of the necessity of endeavoring to repair as soon as possible the mischief already done. And, if there be really an opposition, you ought to let any, in whom you discover it, know that your measures are fixed, and that you cannot and will not resign that just authority which the laws of God and man give you in your own house, to the petulancy of their humor, or the impiety of their unhappy temper. Make the trial, whether they will dare to break with you, rather than submit to so easy a condition as that of being present at your hours of family worship. If it be a servant that disputes it, you will, no doubt, think it a great blessing to your family to rid it of so detestable a member in that relation. And if it be a child, grown up to years that should be years of discretion, that sets himself against this reformation (and it is not possible that any others should oppose you),—though it is certain that, wherever such a son of Belial be, he must be a great grief to your heart.—you will be deliv-

ered from a great deal of distress, which the sight of his wickedness must daily give you, by refusing him a place in your own family, which he would only disgrace and corrupt, and leaving him to practise those irregularities and scandals which always go along with such a presumptuous contempt of religion, anywhere else rather than under your own roof.

I can think of but one objection more, and that is,—

6. “That you may not know how to introduce a practice which you have so long neglected.”

But this is an objection so very soon removed, that I hope, if nothing else lie in the way, your family will not continue another week in the unhappy circumstances in which your negligence hath hitherto kept it. I were unworthy the name of a minister of the gospel, if, whatever my other engagements are, I were not willing to give you my utmost assistance, as soon as possible, in so good a work as the reformation of this great and lamentable evil. Far from thinking it a trouble to visit you, and spend an hour with you upon such an occasion,—who would not esteem it a refreshment and a blessing to come and inform your

domestics, when gathered together for this purpose, how wise and happy a resolution you had taken ; to represent the reason they have to rejoice in it, and to bless God, who had inspired you with it ? And how sweet a work would it be to perform it, as, for the first time, imploring the blessings of providence and grace on you and yours, and entreating those assistances of his Holy Spirit which may qualify you more abundantly for discharging your peculiar part in it, and may render it the successful means of planting, or of supporting and animating, a principle of true religion in every soul under your care ! Nor would the joy and delight be confined to the minutes spent with you at such a season ; it would be carried home to the study and to the house of God. And the very remembrance of it would, for years to come, encourage to other attempts of usefulness, and strengthen our hands in the work of the Lord.

And O, my dear friend, whoever you are, be not ashamed that a minister should, on this occasion, tell your children and servants that you are sensible of your former neglect, and are determined, in the strength of God, to practise a duty, which it has indeed been criminal

hitherto to omit. This is a mean and unworthy shame, and would prevent our reforming evils which are, indeed, shameful. It will be a glory to you, to be willing and solicitous to revive languishing religion ; a glory, to give to other families an example, which, if they have the wisdom and courage to follow it, will undoubtedly bring down a rich variety of blessings on themselves, and, if followed by considerable numbers, on the public. At least, it will be an honor to you in the sight of men, and what is infinitely more, in the sight of God, to have made the generous effort, and not to make the guilty neglect of former years an excuse for continuing to neglect what it should rather be a powerful argument immediately to practise.

But I would by no means insist upon it, that divine worship should be introduced into your family in the particular manner I have recommended. Use your own judgment, and pursue your own inclination, so that it be but effectually and immediately done. You may, perhaps, think it convenient to call them together, and read over this letter to them, telling them at the conclusion that you are, in your conscience, convinced there is reason in it

which cannot be answered, and that therefore you are resolved to act agreeably to it. You may then proceed to read a portion of scripture, and then pray with them in such a manner as you may think most expedient. But, in whatever manner it be done, you will remember that it must be with reverence and solemnity, and with unfeigned fervor of devotion, as in the sight of the heart-searching God. And you will further remember, that, when once introduced, it must be resolutely and constantly carried on ; for, to cast out this heavenly guest will, in some degree, be more shameful than not to admit it. But, I hope, sweet experience of the pleasure of these duties will be instead of a thousand arguments, to engage your adherence to them. May God give you resolution immediately to make the attempt! and may He assist and accept you, and scatter down every desirable blessing of providence and of grace on you and yours! So that this day (for I hope it will be introduced this very day) may become memorable in your lives, as a season from whence you may date a prosperity and a joy hitherto unknown, how happy soever you may have been in former years. For very imperfect, I am sure, must that domestic hap-

piness be, in which domestic religion has no part.

How shall I congratulate myself, if, in consequence of the representation and address I have now been making to you, I may be the blessed instrument in the divine hand of inspiring you with such a resolution! What an additional bond will then be added to our friendship, while God continues us together in life! Yea, what an everlasting bond of a nobler friendship, in a future state; where it will be, before the throne of God, my joy to have given such admonitions as these, and yours faithfully and obediently to have received them!

But if after all you will not be persuaded, but will hearken to the voice of cowardice, and sloth, and irreligion, in defiance of so many awakening and affecting reasons, you must answer it at large. If your children and servants grow up in the neglect of God, and pierce your heart with those sorrows which such servants, and especially such children, are like to occasion; if they raise profane and profligate families; if they prove the curse of their country, as well as the torment and ruin of those most intimately related to them; the guilt is in part yours, and (I repeat it again)

you must answer it to God at the great day, that you have omitted the proper and appointed method of preventing such fatal evils. In the mean time, you must answer the omission to your own conscience,—which probably has not been easy in former days, and in future days may be yet more unquiet. Yes, Sir, the memory of this address may continue to torment you, if it cannot reform you. And, if you do not forsake the house of God, as well as exclude God and his worship from your own house, you will meet with new wounds; for new exhortations and admonitions will arm reflection with new reproaches. And in this uncomfortable manner you will probably go on, till what has been the grief and shame of your life becomes the affliction of your dying bed; nor dare I presume to assure you that God will answer your last cries for pardon. The best you can expect, under the consciousness of this guilt, is to pass trembling to your final doom. But, whatever that doom be, you must acquit your minister, who has given you this faithful warning;* and this letter,

* If this Letter should be presented by any of my brethren in the ministry to any of their hearers, they may easily see that this expression may be applicable to them, as well as to those who may receive it from my hands.

transcribed, as it were, in the records of the divine omniscience, shall testify, that a matter of so great importance hath not been wholly neglected, hath not been coldly and slightly urged, by,

Dear Sir, your affectionate Friend, and

faithful Servant in our common Lord,

P. DODDRIDGE.

NORTHAMPTON, Dec. 20, 1749.

[The following letter of Lieut. Gov. Phillips, whose interest in Family Religion led him to make provision for the perpetual distribution of the preceding Address, is in itself very valuable; and, considering its source, is a very appropriate accompaniment of the Address itself, and will be read with profit by all for whom the Address was designed.]

“ANDOVER, January 4, 1801. — Sabbath Eve.

“MY DEAR SON, — Having arrived to the first Sabbath of a New Year and of a new century, I have been reviewing some of the past scenes and occurrences of my life; and the review affords me ground for deep humiliation, as well as for admiration, gratitude, and praise.

“Among the numberless causes for unfeigned self-abasement, I may enumerate neglects of duty to my Maker, my fellow-creatures, especially my *family*, and to myself; and have great reason to lament that I have *improved time* to no better purpose, and that I have no better answered the design of my creation.

“Without being particular under each class,

I might state a long catalogue of family duties which have not been discharged as they ought to have been; and I here record my hearty regrets, therefore, to you, my dear son, that you may take warning from my errors, and lay a foundation for more agreeable reflections in the future periods of your life. To this end, let me urge you to remember that the duties of heads of families are numerous and very solemn.

“ Their duties to each other — to love, comfort, support, and encourage each other in every thing virtuous and praiseworthy, as well as to watch over, admonish, advise, and guard against every thing unbecoming the Christian profession — are solemn indeed. Those whom Providence has brought into the tender relation of husband and wife have far greater advantages for promoting each others' spiritual as well as temporal felicity, than any other created beings. They ought frequently to bear in mind that sooner or later they must part; not unfrequently they are called to this distressing trial much sooner than they expected, and sometimes suddenly. What anguish must fill the mind of the survivor, if the reflection should arise that any thing has been

neglected to preserve or reclaim from error, or to stimulate and encourage in duty !

“ When Heaven bestows the blessing of children, new obligations, and those of the most serious nature, are brought with them. To provide for their comfortable support is not the greatest, although this calls for our industry, care, and economy, and the necessity for these increases with the increase of our families ; but to use our utmost vigilance and diligence to regulate their tempers, to instruct them in the principles and duties of the Christian religion, and duly to impress them with a sense of their infinite moment, is as much more important than any thing which relates merely to the present life, as eternity is longer than time.

“ For the discharge of these duties, the Author of our nature has given to parents special advantages, — particularly by impressing on the minds of children that awe, reverence, and respect for their parents, which they feel toward no other mortal. Indeed, the Creator seems, in some sort, to have made parents his substitutes, to form, mould, and train up their offspring for glory.

“ This remarkable and universal impression

upon the minds of children, and which rarely ceases, especially through the years of minority, where the precepts, deportment, and *example* of parents are such as to justify it, proves more forcibly than a thousand arguments their obligation to improve this influence for the honor of its Author, and their high accountability for the manner of their using it. Next to our children, those of our household claim our inspection, instruction, and example, to restrain or recover them from the paths of sin, and to guide and establish them in the ways of piety and virtue.

“To discharge these duties to the tolerable satisfaction of our own minds, we have need to labor, and watch, and strive, and pray, not only in private, but with our families, without ceasing.

“Indeed, those who neglect a regular, daily, and devotional acknowledgment of the Supreme Being, with their families, not only forfeit the Divine direction, support, and blessing, where they most need it, but deprive themselves of the best argument to enforce any religious or moral instruction. May I not add, that those who live in the neglect of this duty expose themselves to the charge of hypocrisy

in the view of their children and domestics, whenever they inculcate any virtuous instructions? For may they not with reason ask, in their own hearts, if they do not openly state the question, with what propriety do you urge upon us duties under the authority of a Being whose authority you do not acknowledge?

“Indeed, those who neglect family prayer seldom subject themselves to this charge, for with this they generally fall into the neglect of most other religious duties of the family. And for these neglects, among other sins, it is my serious belief the Almighty has been, and is now, holding the rod of his anger over us, and that we shall feel the weight of it, unless we reform.

“It affords me unspeakable satisfaction to be a witness, that yours was not in the dark catalogue of prayerless families. Having begun well in this respect, it is my humble, fervent prayer, that *no* considerations of business, pleasure, ease, or *company*, may ever tempt you to omit this daily acknowledgment of our dependence on the Supreme Being. Business has sometimes so incumbered me, that I have found it difficult to command time for the performance of the duty; but let us care-

fully weigh the importance of that business which will justify our neglecting the best interests of our own souls, and the souls of our children and domestics, and risking their everlasting perdition.

“ Order in our arrangements, so essential for every other purpose, is particularly so to prevent disappointment or embarrassment here. Until the close of life, or very near it, my honored parents devoted their first attention, after the family had risen, to this duty ; and always rose at an early hour when they were well. But if no opportunity offered before, the family were generally collected together immediately after breakfast, and it is easier to retain than to collect them after they are dispersed. It is, however, far better to perform the duty with a small portion of the family, when more cannot be obtained, than to omit it. If people are waiting on business, they will think it as reasonable to allow a little time to pay your acknowledgments to your Maker, as for refreshing your nature. If they do not, it is no matter how little concern you have with such characters. If the duty or the refreshment must be omitted, is it not far safest to deny ourselves, at least curtail, the latter ? Some-

times persons in waiting have been invited to join in this devotion, and have been glad of the opportunity ; and, whether they join or not, who can tell what blessed effects may result from the example !

“ The presence of visitors, particularly those of respectability in the view of the world, and especially if they were disposed to think lightly of the duty, has sometimes, in the earlier part of my life, put my fortitude to the trial ; — but that awful denunciation of our Saviour, in the 38th verse of the 8th chapter of Mark, ‘who-soever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels,’ has caused me to shudder at the thought of being restrained by the fear of man.

“ The venerable ancestor from whom our family proceeded, the Reverend George Phillips (who arrived in Charlestown in the year 1630, and afterwards settled and died in the ministry in the town of Watertown), was eminent for piety, and has been handsomely spoken of for his literature. It is written of him, that he commonly read the Bible through

six times in a year; and through four generations from him to my father, and including him, I trust that a good portion of the spirit of their progenitor descended. I can fully testify that the two last, namely, my father and grandfather, with their consorts, were remarkably constant in their devotions, both of the family and closet; and my mother informed me that she never knew my father to omit family prayer, when he was well and at home, but once from the time he began to keep house, although he was for many years much engaged in business both public and private.

“Who can tell how many blessings the prayers of our pious ancestors have procured for their descendants! Let us, my dear son, be equally faithful even unto death, to our God, to ourselves, and to those who shall be born after us. Greatly aggravated will be our condemnation, if we should degenerate with such examples before us. Should we ever be left to such a woful defection, (which God forbid!) what reason will our posterity have to upbraid us therefor!

“When I began, I left a margin, with a view, if I should communicate my thoughts on other subjects, that you might easily con-

nect the letters, if you judged them worth preserving ; but, as it is very doubtful whether I shall ever be able to write you again on any subject of moment, you will pay such regard to this as the importance of the subject demands.

“ With most anxious solicitude for the happiness of yourself, your beloved spouse, and dear offspring, both here and hereafter, I am

“ Your affectionate parent,

“ SAMUEL PHILLIPS.”

SOME
MORE PARTICULAR DIRECTIONS

FOR

Maintaining Continual Communion with God.

BY P. DODDRIDGE, D. D.

IN another letter to his son, dated October, 1797, Judge Phillips, touching on the same subject of Family Prayer, says : "If the want of time be offered as an objection, may it not be asked, whether we can justify the denial of a small portion of our time to the service of Him who gives us all the time we enjoy, and who can with the utmost ease cut short or protract our days, according to his own sovereign pleasure? And what benefits can result from any business, that will counter-balance the advantages to be hoped for from the appropriation of a small portion of our time to such a purpose? If company at any time interfere, what company will make amends for the loss of an humble, solemn interview with the Sovereign of the Universe, who exercises infinite condescension in inviting us into His presence? By husbanding our time properly, we shall not find it difficult to gain a small portion of it at the beginning and close of each day, for the discharge of this important duty : and here let me recommend a careful perusal of the 19th chapter in Dr. Doddridge's "Rise and Progress," containing directions how we should be in the fear of the Lord all the day long, with a serious resolution to come as near to the plan there proposed as possible." To make this little manual more complete, and to carry out the views of this benevolent donor, we here add the chapter of Dr. Doddridge above referred to.

SOME
MORE PARTICULAR DIRECTIONS

FOR .

Maintaining Continual Communion with God,

OR

BEING IN HIS FEAR ALL THE DAY LONG.

1. I would hope that upon serious consideration, self-examination, and prayer, the reader may, by this time, be come to a resolution to attend the table of the Lord, and to seal his vows there. I will now suppose that solemn transaction to be over, or some other deliberate act to have passed, by which he has given himself up to the service of God ; and that his concern now is to inquire how he may act according to the vows of God which are upon him. Now, for his further assistance here, besides the general view I have already given

of the Christian temper and character, I will propose some more particular directions relating to maintaining that devout, spiritual, and heavenly character, which may, in the language of scripture, be called "a daily walking with God; or being in his fear all the day long" (Prov. xxiii. 17). And I know not how I can express the idea and plan which I have formed of this, in a more clear and distinct manner than I did in a letter, which I wrote many years ago* to a young person of eminent piety, with whom I had then an intimate friendship; and who, to the great grief of all that knew him, died a few months after he received it. Yet I hope he lived long enough to reduce the directions into practice, which I wish and pray that every reader may do, so far as they may properly suit his capacities and circumstances in life, considering it as if addressed to himself. I say (and desire it may be observed) that I wish my reader may act on these directions, so far as they may properly suit his capacities and circumstances in life; for I would be far from laying down the following particulars as universal rules for all, or for any one person in the world at all times. Let them be practised

* N. B. It was in the year 1727.

by those that are able, and when they have leisure ; and when you cannot reach them all, come as near the most important of them as you conveniently can. With this precaution, I proceed to the letter, which I would hope, after this previous care to guard against the danger of mistaking it, will not discourage any the weakest Christian. Let us humbly and cheerfully do our best, and rejoice that we have so gracious a Father who knows all our infirmities, and so compassionate a High-priest to recommend to divine acceptance the feeblest efforts of sincere duty and love.

MY DEAR FRIEND,—

Since you desire my thoughts in writing, and at large, on the subject of our late conversation, viz., “By what particular methods, in our daily conduct, a life of devotion and usefulness may be most happily maintained and secured?” I set myself with cheerfulness to recollect and digest the hints which I then gave you, hoping it may be of some service to you in your most important interests, and may also fix on my own mind a deeper sense of my obligations to govern my own life by the rules I offer to others. I esteem attempts of this kind among the pleasantest fruits and

the surest cements of friendship; and, as I hope ours will last forever, I am persuaded a mutual care to cherish sentiments of this kind will add everlasting endearments to it.

2. The directions you will expect from me on this occasion naturally divide themselves into three heads: How we are to regard God—in the beginning—the progress—and the close of the day. I will open my heart freely to you with regard to each, and will leave you to judge how far these hints may suit your circumstances; aiming at least to keep between the extremes of a superstitious strictness in trifles, and of an indolent remissness, which, if admitted in little things, may draw after it criminal neglects, and at length yet more criminal indulgences.

3. In the beginning of the day, it should certainly be our care to lift up our hearts to God as soon as we awake, and while we are rising; and then, to set ourselves seriously and immediately to the secret devotions of the morning.

4. For the first of these, it seems exceedingly natural. There are so many things that may suggest a great variety of pious reflections and ejaculations, which are so obvious, that one would think a serious mind could

hardly miss them. The ease and cheerfulness of our mind at our first awakening; the refreshment we find from sleep; the security we have enjoyed in that defenceless state; the provision of warm and decent apparel; the cheerful light of the returning sun; or (what is not unfit to mention to you) the contrivances of art, taught and furnished by the great Author of all our conveniences, to supply us with many useful hours of life in the absence of the sun; the hope of returning to the dear society of our friends; the prospect of spending another day in the service of God, and the improvement of our own minds; and, above all, the lively hope of a joyful resurrection to an eternal day of happiness and glory; any of these particulars, and many more, which I do not mention, may furnish us with matter of pleasing reflection, and cheerful praise, while we are rising. And, for our further assistance, when we are alone at this time, it may not be improper to speak sometimes to ourselves, and sometimes to our heavenly Father, in the natural expressions of joy and thankfulness. Permit me, sir, to add, that if we find our hearts in such a frame at our first awaking, even that is just matter of praise, and the rather, as per-

haps it is an answer to the prayer with which we lay down.

5. For the exercise of secret devotion in a morning, which I hope will generally be our first work, I cannot prescribe an exact method to another. You must, my dear friend, consult your own taste in some measure. The constituent parts of the service are, in the general, plain. Were I to propose a particular model for those who have half, or three quarters, of an hour at command (which, with prudent conduct, I suppose most may have) it should be thus :

6. To begin the stated devotions of the day with a solemn act of praise, offered to God on our knees, and generally with a low, yet distinct voice ; acknowledging the mercies we had been reflecting on while rising ; never forgetting to mention Christ, as the great foundation of all our enjoyments and our hopes, or to return thanks for the influences of the blessed Spirit, which have led our hearts to God, or are then engaging us to seek him. This, as well as other offices of devotion afterwards mentioned, must be done attentively and sincerely ; for, not to offer our praises heartily is, in the sight of God, not to praise him at all.

This address of praise may properly be concluded with an express renewal of our covenant with God, declaring our continued repeated resolution of being devoted to him, and particularly of living to his glory the ensuing day.

7. It may be proper, after this, to take a prospect of the day before us, so far as we can probably foresee, in the general, where and how it may be spent, and seriously to reflect, How shall I employ myself for God this day? What business is to be done, and in what order? What opportunities may I expect, either of doing or of receiving good? What temptations am I likely to be assaulted with, in any place, company, or circumstances, which may probably occur? In what instances have I lately failed? and how shall I be safest now?

8. After this review, it will be proper to offer up a short prayer, begging that God would quicken us to each of these foreseen duties; that he would fortify us against each of these apprehended dangers; that he would grant us success in such or such a business, undertaken for his glory; and also that he would help us to discover and improve unforeseen opportunities, to resist unexpected temptations, and to bear patiently and religiously

any afflictions which may surprise us in the day on which we are entering.

9. I would advise you after this to read some portion of scripture; not a great deal, nor the whole Bible in its course; but some select lessons out of its most useful parts, perhaps ten or twelve verses; not troubling yourself much about the exact connection or other critical niceties which may occur (though at other times I would recommend them to your inquiry, as you have ability and opportunity); but considering them merely in a devotional and practical view. Here take such instructions as readily present themselves to your thoughts, repeat them over to your own conscience, and charge your heart religiously to observe them and act upon them, under a sense of the divine authority which attends them. And if you pray over the substance of this scripture, with your Bible open before you, it may impress your memory and your heart yet more deeply, and may form you to a copiousness and variety both of thought and expression in prayer.

10. It might be proper to close these devotions with a psalm or hymn; and I rejoice with you, that, through the pious care of many

sacred poets, we are provided with so rich a variety for the assistance of the closet and family on these occasions, as well as for the service of the sanctuary.

11. The most material directions which have occurred to me, relating to the progress of the day, are these: That we be serious in the devotion of the day,—that we be diligent in the business of it, that is, in the prosecution of our worldly callings,—that we be temperate and prudent in the recreations of it,—that we carefully mark the providences of the day,—that we cautiously guard against the temptations of it:—that we keep up a lively and humble dependence upon the divine influence, suitable to every emergency of it,—that we govern our thoughts well in the solitude of the day,—and our discourses well in the conversations of it. These, sir, were the heads of a sermon which you lately heard me preach on this occasion, and to which I know you referred in that request which I am now endeavoring to answer. I will, therefore, touch upon the most material hints which fell under each of these particulars.

12. (1.) For seriousness in devotion, whether public or domestic: Let us take a few mo-

ments, before we enter upon such solemnities, to pause, and reflect on the perfections of the God we are addressing, on the importance of the business we are coming about, on the pleasure and advantage of a regular and devout attendance, and on the guilt and folly of an hypocritical formality. When engaged, let us maintain a strict watchfulness over our own spirits, and check the first wanderings of thought. And when the duty is over, let us immediately reflect on the manner in which it has been performed, and ask our consciences whether we have reason to conclude that we are accepted of God in it? For there is a certain manner of going through these offices, which our own hearts will immediately tell us it is impossible for God to approve; and if we have inadvertently fallen into it, we ought to be deeply humbled before God for it, lest "our very prayer become sin" (Ps. cix. 7).

13. (2.) As for the hours of worldly business; whether it be, as with you, that of the hands, or whether it be the labor of a learned life, not immediately relating to religious matters. Let us set to the prosecution of it with a sense of God's authority, and with a regard to his glory. Let us avoid a dreaming, sluggish, indolent temper, which nods over its

work, and does only the business of one hour in two or three. In opposition to this, which runs through the life of some people, who yet think they are never idle, let us endeavor to dispatch as much as we well can in a little time; considering that it is but a little we have in all. And let us be habitually sensible of the need we have of the divine blessing to make our labor successful.

14. (3.) For seasons of diversion: Let us take care that our recreations be well chosen; that they be pursued with a good intention, to fit us for a renewed application to the labors of life; and thus that they be only used in subordination to the honor of God, the great end of all our actions. Let us take heed that our hearts be not estranged from God by them, and that they do not take up too much of our time; always remembering that the faculties of human nature, and the advantages of the Christian revelation, were not given us in vain; but that we are always to be in pursuit of some great and honorable end, and to indulge ourselves in amusements and diversions no further than as they make a part in a scheme of rational and manly, benevolent and pious conduct.

15. (4.) For the observation of providences : It will be useful to regard the divine interposition in our comforts and in our afflictions. In our comforts, whether more common or extraordinary : that we find ourselves in continued health ; that we are furnished with food for our support and pleasure ; that we have so many agreeable ways of employing our time ; that we have so many agreeable friends, and those so good and so happy ; that our business goes on so prosperously ; that we go out and come in safely ; and that we enjoy composure and cheerfulness of spirit, without which nothing else could be enjoyed. All these should be regarded as providential favors, and due acknowledgments should be made to God on these accounts, as we pass through such agreeable scenes. On the other hand, Providence is to be regarded in every disappointment, in every loss, in every pain, in every instance of unkindness from those who have professed friendship : and we should endeavor to argue ourselves into a patient submission, from this consideration, that the hand of God is always mediately, if not immediately, in each of them ; and that, if they are not properly the work of Providence, they are at least under its direc-

tion. It is a reflection, which we should particularly make with relation to those little cross accidents, as we are ready to call them, and those infirmities and follies in the temper and conduct of our intimate friends, which may else be ready to discompose us. And it is the more necessary to guard our minds here, as wise and good men often lose the command of themselves on these comparatively little occasions, who, calling up reason and religion to their assistance, stand the shock of great calamities with fortitude and resolution.

16. (5.) For watchfulness against temptations: It is necessary, when changing our place, or our employment, to reflect, "What snares attend me here?" And as this should be our habitual care, so we should especially guard against those snares which in the morning we foresaw. And when we are entering on those circumstances in which we expected the assault, we should reflect, especially if it be a matter of great importance: "Now the combat is going to begin; now God and the blessed angels are observing what constancy, what fortitude, there is in my soul; and how far the divine authority, and the remembrance

of my own prayers and resolutions, will weigh with me when it comes to the trial."

17. (6.) As for dependence on divine grace and influence: It must be universal; and, since we always need it, we must never forget that necessity. A moment spent in humble fervent breathings after the communications of the divine assistance, may do more good than many minutes spent in mere reasonings; and though, indeed, this should not be neglected, since the light of reason is a kind of divine illumination, yet still it ought to be pursued in a due sense of our dependence on the Father of lights, or where we "think ourselves wisest, we may become vain in our imaginations" (Rom. i. 21, 22). Let us therefore always call upon God; and say, for instance, when we are going to pray, "Lord, fix my attention, awaken my holy affections, and pour out upon me the spirit of grace and of supplication" (Zech. xii. 10). When taking up the Bible, or any other good book, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. cxix. 18). Enlighten mine understanding; warm my heart. May my good resolutions be confirmed, and all the course of my life in a proper manner regulated.

When addressing ourselves to any worldly business, "Lord, prosper thou the work of mine hands upon me" (Ps. xc. 17), and give thy blessing to my honest endeavors. When going to any kind of recreation, Lord, bless my refreshments; let me not forget thee in them, but still keep thy glory in view. When coming into company, Lord, may I do and get good. "Let no corrupt communication proceed out of my mouth, but that which is good to the use of edifying, that it may minister grace to the hearers" (Eph. iv. 29). When entering upon difficulties, Lord, give me "that wisdom which is profitable to direct" (Eccl. x. 10); "teach me thy way, and lead me in a plain path" (Ps. xxvii. 11). When encountering with temptations, "Let thy strength, O gracious Redeemer, be made perfect in my weakness" (2 Cor. xii. 9). These instances may illustrate the design of this direction, though they be far from a complete enumeration of all the circumstances in which it is to be regarded.

18. (7.) For the government of our thoughts in solitude: Let us accustom ourselves, on all occasions, to exercise a due command over our thoughts. Let us take care of those en-

tanglements of passion, and those attachments to any present interest in view, which would deprive us of our power over them. Let us set before us some profitable subject of thought; such as — the perfections of the blessed God, the love of Christ, the value of time, the certainty and importance of death and judgment, and of the eternity of happiness or misery which is to follow. Let us also at such intervals reflect on what we have observed, as to the state of our own souls, with regard to the advance or decline of religion; or on the last sermon we have heard, or the last portion of scripture we have read. You may, perhaps, in this connection, sir, recollect what I have (if I remember right) proposed to you in conversation: that it may be very useful to select some one verse of scripture, which we had met with in the morning, and to treasure it up in our mind, resolving to think of that at any time when we are at a loss for matter of pious reflection in any intervals of leisure for entering upon it. This will often be as a spring, from whence many profitable and delightful thoughts may arise, which perhaps we did not before see in that connection and force. Or, if it should not be so, yet I am persuaded it

will be much better to repeat the same scripture in our mind an hundred times in a day, with some pious ejaculations formed upon it, than to leave our thoughts at the mercy of all those various trifles which may otherwise intrude upon us, the variety of which will be far from making amends for their vanity.

19. (8.) Lastly, for the government of our discourse in company: We should take care that nothing may escape us which can expose us, or our Christian profession, to censure and reproach; nothing injurious to those that are absent, or to those that are present; nothing malignant, nothing insincere, nothing which may corrupt, nothing which may provoke, nothing which may mislead those about us. Nor should we by any means be content that what we say is innocent; it should be our desire that it may be edifying to ourselves and others. In this view we should endeavor to have some subject of useful discourse always ready, in which you may be assisted by the hints given about furniture for thought under the former head. We should watch for decent opportunities of introducing useful reflections; and, if a pious friend attempt to do it, we should endeavor to second it immediately.

When the conversation does not turn directly on religious subjects, we should endeavor to make it improving some other way ; we should reflect on the character and capacities of our company, that we may lead them to talk of what they understand best ; for their discourses on those subjects will probably be most pleasing to themselves, as well as most useful to us. And, in pauses of discourse, it may not be improper to lift up a holy ejaculation to God, that his grace may assist us and our friends in our endeavors to do good to each other ; that all we say and do may be worthy the character of reasonable creatures ; and of Christians.

20. The directions for a religious closing of the day, which I shall here mention, are only two. Let us see to it, that the secret duties of the evening be well performed. And let us lie down on our beds in a pious frame.

21. (1.) For secret devotion in the evening, I would propose a method something different from that in the morning ; but still, as then, with due allowances for circumstances, which may make unthought-of alterations proper. I should, sir, advise to read a portion of scripture in the first place, with suitable reflections and prayer, as above ; then to read a hymn, or

psalm ; after this to enter on self-examination, to be followed by a longer prayer than that which followed reading, to be formed on this review of the day ; in this address to the throne of grace it will be highly proper to entreat that God would pardon the omissions and offences of the day ; to praise him for mercies temporal and spiritual ; to recommend ourselves to his protection for the ensuing night ; with proper petitions for others, whom we ought to bear on our hearts before him ; and particularly for those friends with whom we have conversed or corresponded in the preceding day. Many other concerns will occur, both in morning and evening prayer, which I have not here hinted at ; but I did not apprehend that a full enumeration of these things belonged, by any means, to our present purpose.

22. Before I quit this head I must take the liberty to remind you, that self-examination is so important a duty that it will be worth our while to spend a few words upon it. And this branch of it is so easy, that when we have proper questions before us, any person of a common understanding may hope to go through it with advantage, under a Divine blessing. I offer you, therefore, the following

queries, which I hope you will, with such alterations as you may judge requisite, keep near you for daily use. “Did I awake as with God this morning, and rise with a grateful sense of his goodness? How were the secret devotions of the morning performed? Did I offer my solemn praises, and renew the dedication of myself to God, with becoming attention and suitable affections? Did I lay my scheme for the business of the day wisely and well? How did I read the scripture, and any other devotional or practical piece, which I might afterwards conveniently review? Did it do my heart good, or was it a mere amusement? How have the other stated devotions of the day been attended, whether in the family or in public? Have I pursued the common business of the day with diligence and spirituality, doing every thing in season, and with all convenient dispatch, and as unto the Lord? What time have I lost this day, in the morning or the forenoon, in the afternoon or the evening?” (for these divisions will assist your recollection;) “and what has occasioned the loss of it? With what temper, and under what regulations, have the recreations of this day been pursued? Have I seen the hand of

God in my mercies, health, cheerfulness, food, clothing, books, preservation in journeys, success of business, conversation and kindness of friends, etc.? Have I seen it in afflictions, and particularly in little things, which had a tendency to vex and disquiet me? and with regard to this interposition, have I received my comforts thankfully and my afflictions submissively? How have I guarded against the temptations of the day, particularly against this or that temptation which I foresaw in the morning? Have I maintained an humble dependence on divine influences? Have I lived by faith in the Son of God, and regarded Christ this day as my Teacher and Governor, my atonement and intercessor, my example and guardian, my strength and forerunner? Have I been looking forward to death and eternity this day, and considered myself as a probationer for heaven, and through grace an expectant of it? Have I governed my thoughts well, especially in such or such an interval of solitude? How was my subject of thought this day chosen, and how was it regarded? Have I governed my discourses well in such and such company? Did I say nothing passionate, mischievous, slanderous,

imprudent, impertinent? Has my heart this day been full of love to God and to all mankind? And have I sought, and found, and improved opportunities of doing and of getting good? With what attention and improvement have I read the scripture this evening? How was self-examination performed the last night, and how have I profited this day by any remarks I then made on former negligences and mistakes? With what temper did I then lie down and compose myself to sleep?"

23. You will easily see, sir, that these questions are so adjusted as to be an abridgment of the most material advices I have given in this letter; and I believe I need not, to a person of your understanding, say any thing as to the usefulness of such inquiries. Conscience will answer them in a few minutes; but, if you think them too large and particular, you may make a still shorter abstract for daily use, and reserve these, with such obvious alteration as will then be necessary, for seasons of more than ordinary exactness in review, which I hope will occur at least once a week. Secret devotion being thus performed, before drowsiness render us unfit for it, the interval between that and our going to rest must be conducted

by the rules mentioned under the next head. And nothing will farther remain to be considered here, but, —

24. (2.) The sentiments with which we should lie down and compose ourselves to sleep. Now here it is obviously suitable to think of the Divine goodness, in adding another day and the mercies of it to the former days and mercies of our life ; to take notice of the indulgence of Providence in giving us commodious habitations and easy beds, and continuing to us such health of body that we can lay ourselves down at ease upon them, and such serenity of mind as leaves us any room to hope for refreshing sleep ; a refreshment to be sought, not merely as an indulgence to animal nature, but as what our wise Creator, in order to keep us humble in the midst of so many infirmities, has been pleased to make necessary to our being able to pursue his service with renewed alacrity. Thus may our sleeping as well as our waking hours be in some sense devoted to God. And when we are just going to resign ourselves to the image of death (to what, one of the ancients beautifully calls its lesser mysteries), it is also evidently proper to think seriously of that end of all the living,

and to renew those actings of repentance and faith which we should judge necessary if we were to wake no more here. You have once, Sir, seen a meditation of that kind in my hand. I will transcribe it for you in the postscript; and, therefore, shall add no more to this head, but here put a close to the directions you desired.

25. I am persuaded the most important of them have, in one form or another, been long regarded by you, and made governing maxims of your life. I shall greatly rejoice if the review of these, and the examination and trial of the rest, may be the means of leading you into more intimate communion with God, and so of rendering your life more pleasant and useful, and your eternity, whenever that is to commence, more glorious. There is not a human creature upon earth whom I should not delight to serve in these important interests; but I can faithfully assure you, that I am, with particular respect, dear sir,

Your very affectionate friend and servant.

26. This, reader, with the alteration of a very few words, is the letter I wrote to a worthy friend (now I doubt not with God), about

sixteen years ago; and I can assuredly say, that the experience of each of these years has confirmed me in these views, and established me in the persuasion "that one day thus spent is preferable to whole years of sensuality and the neglect of religion." I chose to insert the letter as it is, because I thought the freedom and particularity of the advice I had given in it would appear most natural in its original form; and, as I propose to enforce these advices in the next chapter, I shall conclude this with that meditation, which I promised my friend as a postscript; and which I could wish you to make so familiar to yourself as that you might be able to recollect the substance of it, whenever you compose yourself to sleep.

A SERIOUS VIEW OF DEATH, PROPER TO BE TAKEN
AS WE LIE DOWN ON OUR BEDS.

"O my soul, look forward a little with seriousness and attention, and learn wisdom by the consideration of thy latter end. Another of thy mortal days is now numbered and finished; and, as I have put off my clothes, and laid myself upon my bed for the repose of the night, so will the day of life quickly come to

its period, so must the body itself be put off, and laid to its repose in a bed of dust. There let it rest; for it will be no more regarded by me than the clothes which I have now laid aside. I have another far more important concern to attend. Think, O my soul, when death comes, thou art to enter upon the eternal world, and to be fixed either in heaven or in hell. All the schemes and cares, the hopes and fears, the pleasures and sorrows of life, will come to their period, and the world of spirits will open upon thee. And O, how soon may it open! Perhaps before the returning sun brings on the light of another day. To-morrow's sun may not enlighten mine eyes, but only shine round a senseless corpse, which may lie in the place of this animated body. At least, the death of many in the flower of their age, and many who were superior to me in capacity, piety, and the prospects of usefulness, loudly warn me not to depend on a long life, and engage me rather to wonder that I am continued here so many years, than to be surprised if I am speedily removed.

“And now, O my soul, answer as in the sight of God, Art thou ready? art thou ready?

Is there no sin unforsaken, and so unrepented of, to fill me with anguish in my departing moments, and to make me tremble on the brink of eternity? Dread to remain under the guilt of it, and this moment renew thy most earnest applications to the mercy of God, and the blood of a Redeemer, for deliverance from it.

“But if the great account be already adjusted, if thou hast cordially repented of thy numerous offences, if thou hast sincerely committed thyself by faith into the hands of the blessed Jesus, and hast not renounced thy covenant with him, by returning to the allowed practice of sin, then start not at the thought of a separation; it is not in the power of death to hurt a soul devoted to God, and united to the great Redeemer. It may take from me my worldly comforts; it may disconcert and break my schemes for service on earth: but, O my soul, diviner entertainments and nobler services wait thee beyond the grave. Forever blessed be the name of God and the love of Jesus, for these quieting, encouraging, joyful views! ‘I will now lay me down in peace, and sleep,’ free from the fears of what shall be the issue of this night, whether life or death may

be appointed for me. 'Father, into thine hand I commit my spirit, for thou hast redeemed me, O God of truth,' (Ps. xxxi. 5), and therefore I can cheerfully refer it to thy choice, whether I shall wake in this world or another."

PRAYERS.

A PRAYER FOR A FAMILY.

To be used either Morning or Evening, with such variations as may easily be understood.

MOST great, eternal, and ever-blessed God !
We, thine unworthy creatures, desire at this time, with all humility, to bow ourselves down in thine awful and majestic presence, acknowledging thine infinite perfections and glories. We pay thee our homage, as the Author and Support of universal nature, the Lord and Life of the creation. We acknowledge ourselves thy creatures, whose bodies and souls have been formed by thine hand, and continually maintained and defended by thy care and favor.

Most justly mightest thou, therefore, O our heavenly Father, have expected from us the most constant gratitude, duty, and obedience : but we humbly confess before thee (and we

desire to do it with the deepest humiliation and shame, remorse and sorrow) that we have been very much wanting in those returns; yea, that we have all most grievously offended thee. We acknowledge, O Lord, that we were shapen in iniquity, and in sin did our mothers conceive us; and that we have, from our very childhood, been renewing our provocations and transgressions in our thoughts, our words, and our actions; and all these attended with circumstances of high aggravation. So that we might have been made examples of justice, and spectacles of misery, to all thy rational creation.

But we humbly implore thy pardon and mercy in Christ Jesus our Lord, thine only begotten and well-beloved Son; who, hath by thine appointment, O compassionate Father, visited this world of ours, not only to give it the most excellent instructions, confirmed by the most astonishing miracles, and recommended by the most amiable example; but also to redeem us to God by his blood, and to offer up his own life a sacrifice for us. We presume to approach thy sacred presence with all becoming regards to him, humbly pleading that atoning blood which he shed on the cross,

and that all perfect merit and righteousness of his, by which alone sinners may draw near unto thee with acceptance. And we entreat thee for his sake, and in regard to our relation to him, fully and freely to forgive us all our numberless transgressions, and to be graciously reconciled to us ; yea, to take us, unworthy as we are, into the number of thy dear children. For his sake we also humbly entreat thee to free us from the power of sin, as well as from its guilt. Shed down, O thou God of all grace, thine Holy Spirit upon our hearts in a rich abundance, to inspire us with a hatred of every thing that is displeasing to thee, and to form us to a love of universal goodness, and a desire of making continual improvements in it.

While we continue here in this uncertain world, give us, if it be thy blessed will, food to eat, and raiment to put on, health of body, and cheerfulness of mind, and whatever other enjoyments thou seest necessary to make our journey through life comfortable. But let us not have our portion on earth. May our hearts be more and more indifferent to it, and our views continually raised above it. May we continually remember the shortness of time, and the importance of eternity; and behave in

such a manner, that, should we be summoned away ever so suddenly, death may not be a terrible, but a joyful surprise. Support us, O Lord, in our last extremities, and help us to honor thee by our dying behavior. Receive our departing spirits to the embraces of thy mercy, and give us a triumphant part in the resurrection of the just.

We pray for the advancement of thy Gospel in the world, and for the conversion of *Jews* and *Gentiles* to the faith as it is in Jesus. We pray, O Lord, for the progress and improvement of reformation, abroad and at home. We affectionately recommend to thee those who are called to the government of this land, and earnestly pray thee that they may be endued with all the wisdom and grace which are necessary to the faithful discharge of the duties of their respective offices. And we earnestly pray that the ministers of thy Gospel may, with united affection, ardent zeal, and eminent success, be carrying on the work of the Lord.

May it please thee, O thou God of mercy, to spread among Christians of every profession a spirit of forbearance, candor, and love; and to visit all that are in any kind of affliction,

whether personal or relative, of mind, body, or estate. Graciously support them under their sorrows, and in thine own time send them deliverance.

We beseech thee to bless us as a family ; whether we preside over it, or belong to it, as children, sojourners, or servants, may we all be found in a faithful discharge of our duty to thee and to each other. May our united and retired devotions be so performed as to have the happiest influence on our temper and our conduct.

And now, O most gracious and merciful Father, we desire with all our hearts to bless and adore thine holy name, for all thy great and unmerited goodness to us, and to the whole human race. We praise thee for our creation, and preservation, for health and ease, for food and raiment, for liberty and safety, for friends and success ; and, above all, for our redemption, for the inestimable privilege of approaching to thee through a Mediator, and for the rich and full provision thou hast made in him for the forgiveness of our daily sins, for our receiving all the supplies of grace we stand in need of here, and our enjoying everlasting happiness hereafter.

We particularly bless thee for the mercies of the day [or night] past, and would humbly commit ourselves to thy gracious protection and favor this night. And may we be perpetually advancing in our preparation for that heavenly world, where we hope to worship thee without any of those imperfections which now attend us; which we ask and hope, through the merits of thy Son Christ Jesus, in whom we have righteousness and strength, and in whose name and words we conclude our addresses, calling on thee as our Father which art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

MORNING PRAYER.

O LORD our God, hallowed be thy name. O thou who art the Maker and Preserver of heaven and earth, who alone art worthy to receive glory and honor and power, — for thou hast created all things, and for thy pleasure they are, and were created, — and who art the sovereign Ruler of the universe, to whom every knee should bow and every tongue confess, impress our minds with just views of thy glorious perfections, and fill our hearts with a deep and abiding sense of thy great mercy in sending thy Son to visit and redeem our souls. Blessed be thy name, that thou hast laid help upon one so mighty and so willing to save. With deep humility would we confess and deplore before thee our great sinfulness. We have broken thy law, and made ourselves liable to its righteous penalty. Give us clear and spiritual apprehensions of the righteousness and holiness of thy law, and of our own manifold transgressions and just condemnation. As sinners, we desire to take our appropriate place before thee, and confess that we have done those things thou hast forbidden, and left

undone the things thou hast commanded ; so that there is no spiritual health in us. God be merciful to us sinners. We bless thee that thou hast set forth Jesus Christ thy Son, through faith in whose blood thou canst declare thy righteousness for the remission of sins that are past ; and that now there is no condemnation to them who are in Christ Jesus ; having sent thine own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. O, may we be found, having not our own righteousness ; which is of the law, but having the righteousness of Christ, which is of God by faith, washed and justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God. May Christ be formed in us, the hope of glory, and that love of God which is the fulfilling of thy law, be shed abroad in our hearts by the Holy Ghost. May the fear of God be before our eyes continually, that we may stand in awe and sin not. May we ever delight in all those ordinances of thy grace which bring us into communion with God. Give us grace to cherish and exercise all those domestic affections, relative and social,

which bind the family circle together in the bonds of mutual love. May we be holy in all manner of conversation in our intercourse with the world. Bless us in all the duties of this day. May we be disposed to do justly, and to love mercy, and whatsoever we would that others should do unto us, so may we do also unto them. Forgive our sins as we forgive those that sin against us. Lead us not into temptation, defend us from all our spiritual enemies, and help us to fulfil the duties and endure the trials to which we may be called, so as to adorn our Christian profession. Make us useful in our day and generation. Bless others for whom we would pray. Enlighten the ignorant, comfort the afflicted, relieve the distrest, and let the light of thy truth and salvation go forth through the world, until thy name, O Father, may be hallowed, thy kingdom come, and thy will be done on earth, as it is done in heaven. And all the praise shall be to Father, Son, and Spirit forever. Amen.

EVENING PRAYER.

ALMIGHTY and ever-blessed God, we, thine unworthy servants, desire this evening to come into thy presence, and to lift up our united praises and supplications at thy footstool. Through thy grace we have been spared another day, and thanks be to thy name that we have occasion still to speak of thy goodness unto us. The experience of every day brings to us renewed manifestations of thy fatherly kindness. May a sense of thy goodness lead us to sincere repentance. We confess that we are sinners, and not worthy of the least of these thy mercies. We are justly condemned and exposed to thy wrath, and it is of thy great mercy that we have not been consumed. We thank thee that thou hast sent thy Son into the world to seek and save lost sinners like us. We bless thee that this plan of salvation has been unfolded to us, and that any of us are permitted to indulge hope of forgiveness. Help us sincerely to receive Christ in all his offices, and may he ever be found precious to our souls, as he is to all who believe, and be made unto us wisdom, right-

cousness, sanctification, and redemption. Suit thy mercies to our wants and condition in life. May thy grace enable us to submit cheerfully to all the dealings of thy most wise and holy providence. Sanctify to us all thy visitations, and, according to thy gracious word, cause all things to work together for our good. In prosperity make us thankful, under trials support us, in dangers defend us. In the day of our distress, lead us to the rock that is higher than we. And let us never wander from the right path; but, as strangers and pilgrims on earth, with our faces Zion-ward, and our conversation in heaven, may we be ever looking for the coming of the Lord. We desire ever to live by faith upon thy Son, and to be made partakers of his spirit. Do thou, O God, make our bodies temples of the Holy Ghost, that thy Spirit may witness with our spirits, that we are the children of God.

We commit ourselves to thy keeping for the night. Give us refreshing sleep, and, if it be thy will, do thou raise us up in the morning with new vigor for the duties of another day.

We commend to thee all who are near and dear to us. We pray for all men. Send thy light and truth through the world, that in every

place incense and a pure offering may be presented to the Lord. Hear our prayers, and accept of us in Christ Jesus our Lord; and to thy name be the glory and the praise, now and forever. Amen.

MORNING PRAYER.

OUR Father and our God, the Eternal, the Infinite, the Incomprehensible, in whom we live and move and have our being, we adore thee as our God, and the God of our fathers, the same yesterday, to-day, and forever. Help us, we pray thee, as we come now before thee, to draw nigh to thy mercy-seat, in the name of thy Son Christ Jesus, — whom thou hast made the way, the truth, and the life for us, — with deep humility, with fervent love, with childlike trust, fearing, believing, rejoicing. Fill our souls with awe and reverence, that we may be suitably afraid before thee, and grant us the aid of thy Spirit to teach us how to pray, that our worship may be accepted, in the Beloved.

We are sinners, unworthy and condemned, and have no claim; we have broken thy law, and neglected thy love, and are altogether unclean before thee; and, shouldst thou deal with us according to our deserts, we must be banished from thy presence. But Christ, our elder brother, is infinitely worthy, and for his sake, we beseech thee, accept these our confessions, listen

graciously to our thanksgivings and supplications, and bless us.

In his name we thank thee for all thy mercies, so free, so undeserved. We thank thee for thy word and for the gospel of thy Son, for the privilege of prayer and the means of grace, for the family and all the delights of social life, for health and reason continued to us from day to day, and this morning we especially thank thee for thy watchful care while we have slept, and for all the mercies of the night. In the journey of this day be with us, preserve us from sickness, from accident, from death ; guide us in the path of duty, and preserve us from sin, enabling us to resist temptation and overcome evil.

Bless those whom we love, our friends and kindred, wherever they may be ; if far from us, let them be nigh to thee, and let thy spirit dwell in them, sanctifying and guiding them continually to do thy will, and to glorify thee in the sphere in which thy providence has placed them, through the whole of life ; and at the end, receive them and us to thyself, that we may be reunited in thee in thy kingdom.

Bless our enemies, if we have any ; forgive them the evil they devise against us ; and

enable us from the heart to forgive them even as we need forgiveness of thee ; and suffer us not to cherish wrong feeling, against them, but enable us to render love for their hatred, and good for evil. Hear us, we beseech thee, in this our morning worship, and accept us in Christ, while we pray as he has taught us, " Our Father who art," etc.

EVENING PRAYER.

O God, thou hast graciously heard our prayer, and kept us safely through this day; and, bowing now before thee around this family altar, we desire unitedly to recognize thy goodness, and with sincere hearts to give thee thanks for thy multiplied mercies, of the least of which we are unworthy.

We thank thee that thou hast this day given us our daily bread, and hast kept us from evil; that thou hast continued to us the healthy exercise of our mental and bodily powers; and we bless thy name for all which we have received from thee, the Giver of every good and perfect gift.

Forgive us, we pray thee, wherein we have sinned to-day against thee,—every unholy thought, every unadvised word, every sinful act. Forgive all our transgressions (for they are many), and purify us from all sin, cleansing our hearts in the blood of thy Son, that we may attain to the liberty with which Christ makes his people free, that we may be delivered from the slavery to sin. Make us like

thyself, changing us into thine own image by thy truth, set home to our hearts by the Holy Spirit, till we arrive at the measure of the fullness of the stature of Christ, perfect men in Christ Jesus. To thy care we commend ourselves this night: shield us from harm, preserve us from danger, let not sickness or alarm come nigh us, but let undisturbed sleep refresh us, and with returning light awake us to the duties of another day, in the full use of all our faculties, and with hearts devoted to thy service.

Bless the poor, the sick, the afflicted, the bereaved, and mete out to them in all their varied circumstances from thy mercies as their necessities require, supplying by thy providential love all their wants, and pouring into their saddened hearts thy blessed consolations, till the bones which thou hast broken shall rejoice, and causing that even griefs and sorrows shall work together for their good, so that they shall be able in sincerity to say, It is good for me that I have been afflicted.

Have mercy also upon the ignorant and the depraved, and bless the means used to enlighten and reclaim them. By thy Spirit reveal thyself to them in thy truth, that they may know thee as thou art; change their hearts, that

they may love thee and follow thy commands. Bless the preaching of thy word everywhere, and let thy kingdom come, till the earth shall be filled with thy praise, and the knowledge of thy great salvation, revealed through Jesus Christ, shall be the heritage of all our race. We ask it in Christ's name and for his sake; to whom, with the Father and the Spirit, be eternal glory. Amen.

SUNDAY MORNING.

ALMIGHTY and ever-blessed God! Thou art the King Eternal, Immortal, and Invisible; thou sittest in the highest heavens, and art exalted above all blessing and praise; before thee the angels veil their faces; and the heavens are not pure in thy sight. Thou didst create all things,—thou upholdest all things—and thou governest all events, by thine unceasing Providence. Thou art continually present with us, and seest the secrets of all hearts; and thou wilt bring every work into judgment, whether it be good, or whether it be evil.

We bless thee, that, of thy great goodness thou hast sent thy Son Jesus Christ to redeem our immortal souls, which were made in thine own image; and that thou hast given us an assurance of our own resurrection, by raising him from the dead on the third day.

We praise thee for these thy Sabbaths, on which we maintain a perpetual commemoration of this victory of our once crucified and now ascended Lord; and are continually

instructed, by the ministers of his gospel, in all things which concern our everlasting salvation. Grant, we beseech thee, that we may this day hear thy sacred word with reverence and holy fear, with serious and deep attention, and with all humility and thankfulness. Enable us to join in the prayers of thy people, with devout and contrite hearts; and be thou pleased to bless both our public worship and our private meditations, that we may be made partakers of thine everlasting promises in Christ Jesus.

O Lord, strengthen our faith on this day by means of those religious exercises in which we shall engage; deliver us from every slavish fear of thy wrath; fix our hope on our ever-blessed Redeemer; and give us joy and peace in believing. Give us an increasing sense of our unworthiness, and a clearer knowledge of those peculiar sins which most easily beset us; that we may more fully comprehend the riches of thy grace in Christ, and may, also, better know how to reform that which hath been evil in us.

We pray that thy Gospel may from time to time be so delivered to us, that we may grow in all wisdom. Suffer not that any of

us should continue self-deceived. Let not death overtake us unprepared; but do thou, by thy Holy Spirit, give such effect to the preaching of thy word, and to all other means of grace, that we may, each of us, heartily repent, and unfeignedly believe, and bring forth abundantly fruits meet for repentance, to the praise and glory of thy name.

Let thy blessing everywhere accompany the preaching of thy Gospel on this day. May the God of Grace pour forth the abundance of his Spirit on the ministers and on the hearers. May they who have lived in sin be awakened to a sense of their danger. May the unbelievers be convinced; the thoughtless be alarmed; and the weak be strengthened. May the young be guided in the right way, and the afflicted soul be comforted. May the foundation of thy Church be enlarged; and may believers be built up in faith, and hope, and love, and learn to understand what is the good and acceptable and perfect will of God.

Bestow thy special blessing on those who are laboring to extend in foreign lands the knowledge of a crucified Redeemer. Assist them by thy providence and grace, that they may contend successfully against idolatry and

superstition. Strengthen them by thy Holy Spirit; and, in the midst of all their difficulties and trials, impart unto them the abundance of thy consolations. Open the hearts of many to receive thy Gospel in the love of it. Let every wilderness at length blossom as the rose. Let the light spring up to them who have long sat in darkness; and let the days come when the lion shall lie down with the lamb, when wars shall cease, and the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Here us, O Lord, in these our prayers and intercessions, for the sake of Jesus Christ, our only Mediator and Redeemer. Amen.

SUNDAY EVENING.

ALMIGHTY and everlasting God, we bless thee for thy great goodness, in creating, and preserving, and redeeming us; and for all thy various mercies, from our birth unto this hour. We adore thee as the Author of all things; but, especially, as our Father and our Friend, the God of our lives, the Source of our hopes, and the Giver of all spiritual as well as temporal good.

We desire to praise thee, on this thy holy day, for the gift of Jesus Christ thy Son; by whom we obtain pardon of sin, and all things necessary for our eternal salvation. We thank thee that he hath descended into this our world; that he hath set us an example by his holy life; hath made atonement for us by his painful death; and, by his resurrection from the grave on the third day, hath given assurance that he is able to raise our bodies from the dust, and to exalt us to his own right hand in the kingdom of Heaven.

We pray thee, O Lord, to impress deeply on our minds these great and solemn truths,

that we may not forget them amidst the cares and occupations of the world; but may be daily reminded of our Christian privileges, as well as of the duties to which we are called. Convince us of the vanity of the world, of the shortness of life, and of the unspeakable importance of eternity. Save us from indifference, and thoughtlessness, and levity; as well as from wickedness and sin. Purify our hearts by thy Holy Spirit; and teach us habitually to remember that thou seest our secret thoughts, and requirest truth in the inward parts.

Pardon, we pray thee, the multitude of our sins in times past, — our pride and vanity, our covetousness and worldliness, our anger and passion, our indolence and negligence, our too careless performance of the duties of our station, and our want of Christian kindness and of brotherly love. Pardon, especially, our forgetfulness of thee, our God: for how seldom have we thought of thee; how coldly have we worshipped thee; how little have we honored thee as we ought! Thou hast caused us to abound with the good things of this life, — thy hand hath protected us, — thy goodness hath raised us, when, through sickness, or

calamity, we have been brought low; and the knowledge of thy mercies in Jesus Christ hath been added to all thine other blessings. So that we are under peculiar obligations to love and serve thee, and to praise and magnify thy holy name. O Lord, forgive our ingratitude to thee our great Benefactor; and enable us to trust in Jesus Christ, for the remission of every sin, as well as for the acceptance of those imperfect services which we would offer up unto thee.

We pray thee, O Lord, to send thy blessed Gospel over the world. May the nations hear the joyful sound; and may thy kingdom come, and thy will be done in earth as it is in heaven. Bless the labors of thy ministers in every place. Fill them with zeal for thine honor, and with love to thy name. May multitudes in this land repent and believe; and may the spirit of true religion both revive among ourselves, and overspread all nations. May Christ be preached, from the rising to the setting sun; and may each of us endeavor to recommend those truths which we have been taught, that there may be no occasion for the enemies of the Gospel to blaspheme.

We would intercede for all our relations,

connections, and friends; especially for those who are in sorrow, sickness, or trouble. Grant unto them those consolations which thou only canst bestow. Put into their hearts a holy trust in thee, and a sure hope in thy promises. And may those who feel that their infirmities come upon them, and that their outward frame decays, be enabled to believe that, when earthly things fail, they shall have a building of God, a house not made with hands, eternal in the heavens.

Take us now, O God, under thy gracious care this night. Let thy blessing attend us, and thy good Spirit rest upon us. May the words, which we have heard this day, sink into all our hearts; and may we, through the ensuing week, rise up and lie down, at peace with thee, and under a constant sense of thy presence.

We offer up these, our imperfect supplications, in the name of Jesus Christ, our Mediator and Redeemer. Amen.

The sacred Scriptures furnish expressions happily adapted to the several parts of prayer, as follows :

INVOCATION.

Psalm 5 : 2. Hearken unto the voice of my cry, my King and my God, for unto thee will I pray.

Psalm 143 : 1. Hear my prayer, O Lord, give ear to my supplications : In thy faithfulness answer.

Psalm 141 : 2. Let my prayer be set forth before thee as incense ; and the lifting up of my hands as the evening sacrifice.

Isaiah 63 : 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory.

Psalm 104 : 1, 2. O Lord my God, thou art very great, thou art clothed with honor and majesty, who coverest thyself with light as with a garment, etc.

ADORATION.

Matt. 6 : 9. Hallowed be thy name.

Psalm 119 : 137. Righteous art thou, O Lord, and upright are thy judgments.

Psalm 92 : 15. The Lord is upright : he is my Rock, and there is no unrighteousness in him.

Psalm 104 : 24. O Lord, how manifold are thy works ; in wisdom hast thou made them all.

Psalm 33 : 11. The counsel of the Lord standeth forever ; the thoughts of his heart to all generations.

Eph. 1 : 11. Who worketh all things after the counsel of his own will.

Dan. 4 : 35. All the inhabitants of the earth are reputed as nothing : and he doth according to his will in the army of heaven, and among the inhabitants of the earth ; none can stay his hand, or say unto him, What doest thou ?

Isaiah 63 : 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our Father, our Redeemer ; thy name is from everlasting.

CONFESSION.

Psalms 51 : 3. I acknowledge my transgressions ; and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clean when thou judgest.

Dan. 9 : 4-8. O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. O Lord, righteousness belongeth unto thee, but unto us confusion of face, because we have sinned against thee.

Dan. 9 : 18. O my God, incline thine ear and hear, for we do not present our supplications before thee for our righteousness, but for thy great mercies.

Psalms 34 : 18. The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.

Psalms 51 : 17. A broken and a contrite heart, O God, thou wilt not despise.

PETITION.

Psalms 51 : 9-15. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Open thou my lips, and my mouth shall show forth thy praise.

Psalms 5 : 1, 2. Give ear to my words, O Lord, hearken unto the voice of my cry, for unto thee will I pray.

Dan. 9 : 19. O Lord hear, O Lord forgive, O Lord hearken and do : defer not, for thine own sake, O my God.

THANKSGIVING.

1 *Chron.* 29 : 13. Now therefore, our God, we thank thee, and praise thy glorious name.

2 *Cor.* 9 : 5. Thanks be to God for his unspeakable gift.

Psalms 103 : 1-4. Bless the Lord, O my soul, and all that is within me bless his holy name, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies.

Psalms 106 : 1. O give thanks unto the Lord, for he is good, for his mercy endureth forever.

BLESSING.

1 *Tim.* 1 : 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

Rev. 5 : 13. Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.

Rev. 4 : 11. Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things ; and for thy pleasure they are and were created. For thine is the kingdom, the power, and the glory, forever.

1 *Tim.* 6 : 16. And now to Him who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen.

FAMILY RELIGION.

GEN. XVIII., 19.

FATHER of all, thy care we bless,
Which crowns our families with peace;
From thee they spring, and by thy hand
They have been and are still sustain'd.

To God, most worthy to be prais'd,
Be our domestic altars rais'd;
Who, Lord of heav'n, scorns not to dwell
With saints in their obscurest cell.

To thee may each united house
Morning and night present its vows;
Our servants there, and rising race,
Be taught thy precepts, and thy grace.

O may each future age proclaim
The honors of thy glorious name;
While, pleas'd and thankful, we remove,
To join the family above.

DR. DODDRIDGE.

(120)

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.



THIS BOOK MUST BE
RETURNED

101083

GTU LIBRARY



3 2400 00564 3337

